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and landed on many shores. It was equipped with a corps of learned investigators, whose observations included a wide range in science.

It is only in the ethnography and anthropology in general that we are now interested. These subjects are included in the first part of the report and occupy about 60 of the 317 quarto pages which constitute the volume. The periods of sojourn on inhabited shores were usually brief; the natives encountered were often timid, distrustful, or inimical—sometimes they fled at sight of the Europeans and could with difficulty be induced to approach the latter. Under such circumstances the opportunities for study were necessarily very limited, and the observers are to be congratulated on having obtained even as much information as they here present to us.

The subjects mostly touched on are the physical and moral characters of the people, their external appearance, houses, boats, domestic animals, food, employments, dress, weapons, tools, and ornaments. There are some valuable observations on their social condition and religion. The natives of MacCluer Gulf, New Guinea, we are told, profess Mohammedanism, yet the explorers did not fail to observe abundant evidence of the survival of an earlier cult among them. In other places, as New Mecklenburg and New Hannover, grotesque masks and images were collected which probably pertained to religious ceremonials.

A village was visited in MacCluer Gulf where all arrows and spears were pointed with wood or bone, and no weapons of iron were seen. In New Mecklenburg (New Ireland) and New Pomerania (New Britain) people were visited who still made fire by rubbing two sticks together.

Anthropology is better represented in the illustrations than in the text; 26 full-page lithographic pictures (some colored) out of the 58 plates which embellish the work are devoted to it. They depict groups of men, individuals, dwellings, anomalous crania, weapons, images, and other articles.

WASHINGTON MATTHEWS.

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*The Oregon Trade Language or "Chinook Jargon," by Horatio Hale, M. A., F. R. S. C., London: Whittaker & Co., 1890.*

Just now, when so much attention is paid to the invention of international languages, the above little book by Mr. Hale will prove a welcome addition to the general knowledge and literature of the

subject. The Chinook Jargon is an apt illustration of the old adage "necessity is the mother of invention." It was not only invented, if the term is admissible, to supply a want, but has fully answered its purpose and has had a career which is much more than history is likely to record of some later linguistic aspirants for fame. The Chinook Trade Jargon is not the only example of its kind. Pigeon English, as it is called, has served a similar purpose in China and to a less extent in western America, as also did the Lingua Franca of the Mediterranean.

Long before the days of the advent of the European upon its banks, the Columbia river formed a sort of highway for aboriginal trade. The Chinooks held all the lower course of the river from the Dalles to the mouth, including its best fishery shores, and to the Dalles every year resorted the interior tribes to fish, to gamble, and to trade. The tribes thus visiting the banks of the river spoke many languages and dialects, which represented a number of distinct linguistic families. These tribes, though differing less in habits than in language, still offered many peculiarities. Through their yearly gatherings on the territory of the Chinooks the interior tribes all doubtless acquired a smattering of their language; but the Chinook, or better the "Trade Jargon," which, as Mr. Hale shows, became a thoroughly international language, owes its existence to a later period and to the necessities and influence of the European fur-trader. As in early times the neighborhood of Nootka Sound formed the rendezvous for the trading ships, the language spoken here came to be more or less employed by the traders. Later, trading ships entered the Columbia, and Astoria became the head center of the fur trade, and it was natural that when an inter-tribal speech became necessary, the Chinook tongue should form its basis, both because the Chinook was the language most familiar to the Europeans and because it was probably better understood by neighboring tribes than any other.

Thus we find, according to Mr. Hale's analysis, that the Trade Jargon is composed of 111 Chinook words, 18 Nootka, 41 English, and 34 French. In addition, 10 words were formed by onomatopoeia and about 38 are doubtful. The resulting 252 words constitute a very small vocabulary, one would think, for the purposes intended; but no phenomenon of speech is more remarkable than the small number of words that can be made to suffice for every-day topics. The vocabulary thus formed and added to as time went on

was provided with a few simple grammatical rules, and the hybrid language thus curiously constituted was ready to play its part in the drama of trade and colonization.

Its usefulness has been very great. For nearly a hundred years it has sufficed for all the exigencies of European trade with the natives and for an inter-tribal communication which has extended far beyond the center where the Jargon originated. It has served as the means of conversion to at least a nominal Christianity of a large number of the Indians of this region, and still it maintains its usefulness and is likely to do so for a long period to come.

The author of the present volume, who was the first to bring the Trade Jargon to scientific notice, presents a succinct account of its origin and history, gives its rules of grammar, furnishes specimens of hymns and sermons by missionaries, and adds a Trade-English and English-Trade vocabulary. We thus have what amounts to a complete treatise of this interesting speech, sufficient for the needs of the missionary and traveler as well as for the student of language in its broader aspects.

H. W. HENSHAW.

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*Dr. Friedrich S. Krauss, Volksglaube und religiöser Brauch der Südslaven. Vorwiegend nach eigenen Ermittlungen. Münster (Westphalia), 1890. . Aschendorff, publisher. 8vo., pp. xvi, 176.*

This book upon the religious ideas of the Southern Slavs is predominantly of a critical nature, and criticism is never so well applied as when the history of religions, whether monotheistic or polytheistic, is to be investigated. The well-known author is a Jewish scientist of the most advanced type, and his long investigations of the Slavic folk-lore failed to bring him into accord with the ideas regarding the Slavic deities as set forth by his fellow-authors on the same subject. He states in the preface that the hypothesis of a primeval Slavic nation, speaking only *one language* and possessed of *one religious belief*, is absolutely untenable and has brought confusion and discredit upon ethnologic science. In the opinion of our author, many incontestable facts which have come to light forbid us to assume for the present Slavic nations physical descent from a single people, who must be supposed upon this theory to have subsequently differentiated into dialectic groups. It would be far easier to prove the existence of a European-Asiatic primitive religion than of a